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cluded ; but Miss Martineau's mental habits allow her the singular privilege (if her representations have been accompanied by thought at all) of believing a proposition, and equally believing its opposite. She finds no difficulty, on the one hand, in recommending to us, who had long ago taken some sound lessons in the school of a-regulated and beneficent liberty, a system of politics, which forty years ago was fully tried and found wanting, in France, making that beautiful country for the time a den of savages ; while on the other hand, she enters into elaborate statements, for the benefit of the friends of hereditary and military rule, showing that the experiment of free institutions, which the good and wise of the world have been watching with intense hope, has with us shamefully and desperately failed. Bad advice to us must come with some more winning adjuncts, and a bad report of us must be sent abroad in some less "questionable shape," before either is likely to work for us any fatal injury.

ART. IX. — *The Philosophy of Human Nature, in its Physical, Intellectual, and Moral Relations ; with an Attempt to demonstrate the Order of Providence in the Threefold Constitution of our Being.* By HENRY M'CORMAC, M. D. London. Longman & Co. 1837. 8vo. pp. 564.

THIS book undertakes to teach the most important of the arts and sciences ; those of human life, considered in relation to the present and future. This is a philosophy which everybody is obliged to practise, with what success he may, and which, therefore, it behoves every one to study, and which it is our common interest that others should understand as well as ourselves. All the persons thrown together in social and economical relations, may be looked upon as performers in a great concert, in which each one is affected, — is disturbed, vexed, assisted, supported, or delighted, — with the discord or harmony of every other voice and instrument. There is no escaping from the concords and the dissonances of the numerous company. They will reach, and torment or please us ; in the most exalted positions, the remotest solitudes, and humblest pursuits. We must be auditors to the performances of the others as well as to our own ; there

is no retiring ; all egress from this amphitheatre is barred ; we can make our exit only at the conclusion of the final act ; and even this is but an entrance to a new scene on another stage, where we must take the better or worse part, for which we may have fitted ourselves. The severest study of the part we are to perform, then, behooves us, and in this Dr. M'Cormac's book will render us very material assistance.

It is a time when works of this description are more than ever before called for. Men ask more than ever, that philosophy may be brought down from the skies and home to their business and bosoms ; that every species of knowledge may be made to bear practically upon their pursuits and welfare. There are many branches and particular heads of this science of living ; as that of the statesman, taught by Mr. Taylor ; that of the young lady, taught in the " Young Lady's Friend " ; that of the professional man, the merchant, the artisan ; but there is much also that is common to all professions and pursuits, and it is this which Dr. M'Cormac teaches. He begins with the physical condition and relations, in treating of which he has occasion to apply much of the science of his own profession, and that of physiological studies generally, in which, as well as in moral and intellectual philosophy, and general literature, he seems to be competently versed. The plan and object of the work require it to be of a popular cast, adapted to the comprehension of the mass of readers ; the author, therefore, cannot pretend to push his researches in any particular branch of knowledge, beyond the bounds already attained ; but he takes the stock that is accumulated to his hand, and elaborates it into his Science of Sciences, the philosophy of living. He treats of the senses, sensation, consciousness, instinct, man's relation to the lower animals, the human organization, and the various influences upon health and life, production and consumption, as branches of the general economical system of communities, and finally, of physical perfectibility. The topics of the chapter on the influence of circumstances on the human organization will serve as an example of this part of the work, showing that he descends to practical working-day philosophy. Under this head he treats first of the bodily training of children.

" Much depends on the bodily training of children, and on the proper regulation of air, exercise, food, and clothing. Like

plants, they require the heat and light of the sun, otherwise they languish and deteriorate. Inadequate nourishment, foul air, want of exercise, deficient warmth and clothing, along with depressing moral influences, lead to scrofula, rickets, mesenteric and pulmonary consumption, as well as other results not less disastrous. The nutriment of children at the breast, is affected by the poverty of the parent; by sorrow, violent passions, and excess. There is no substitute for a mother's milk or a mother's care; and children brought up by hand, are apt to perish even under the parent's eye. In foundling hospitals, the mortality is prodigious. Any one who visits the institutions in which poor deserted children are maintained, will be struck with the cheerless aspect which they present. The happy relations of domestic life, and above all that of mother and child, are sadly absent. Undue restraint proves highly detrimental. When habits of repletion and indolence are fostered, they act injuriously on the developement of the frame; while excessive or premature exertion stunts the growth, and leads to imbecility and disease, if not to early death. Children are yearly destroyed by the improper exhibition of drugs. The infliction of bodily injury is one of so barbarous a nature, that it is difficult to believe that any could be guilty of it. The laws do not permit an adult to be assaulted with impunity; and why a child? Young people are often mercilessly beaten by cruel or passionate teachers, so that independent of the production of misery and disease, the temper is broken and destroyed for ever. Education, for various reasons, should not be wholly committed to public schools; the most zealous teachers cannot well equal the care and attention of enlightened parents. Domestic affections are cut off, while the influence of improper companionship is increased. It would be desirable if men of cultivated minds and feelings, could be more generally induced by increased consideration, to take charge of schools. Such would best supply the parent's place, and neutralize the disadvantages contingent on public instruction." — pp. 73–75.

He then remarks upon the effects of heat, cold, and moisture, or climate, and also the kind and quantity of nourishment, upon our organization and animal economy; from these he passes to diseases, of body and mind, as influencing greatly the condition of men, where, as in numerous other places, he combats phrenology. He speaks of the action and reaction between government and its subjects.

"The numbers, wealth, enterprise, and intelligence of a community, influence government, and conversely. Individuals

may do much, but governments by a single act, — by the facilities or the obstacles which they interpose with respect to knowledge and liberty, — can alter the relations of a whole people. Their power for working good and evil never ceases, and is almost commensurate with that of nature herself. In Turkey, blessed as it is with a fruitful soil and genial climate, the exactions of rulers leave the people miserable. The French peasantry anterior to the revolution, in order to support nature, were accustomed, it is said, to secrete a portion of the produce of their farms in caves under ground. Owing to insufficient employment, absenteeism, the imperfect circulation of capital, the low state of education, and the want of a provision for the poor, a considerable section of the British empire exhibits a state of destitution which it would not be easy to parallel. It devolves upon governments, were they adequately to discharge the trust, to secure a good education for the working classes, to attend to the interests of productive industry, and to elevate the condition of the poor." — pp. 80, 81.

Again ; the kind of employment will have some effect upon our welfare, and, not less, the degree or intensity of labor.

"Some occupations retard the developement, or distort the structure of the human frame, while others induce disease and premature decay. When children are sent to employments too laborious or too unintermitting for their tender years ; before their joints are knit, or their bones and muscles are developed ; confined, perhaps, in a close and tainted atmosphere, and debarred from the instruction, relaxation, and enjoyment required at their age, how can we expect that their physical conformation or their moral purity should remain unaltered ? They become pale, rickety, distorted, and thin ; lose the grace and symmetry of youth, and at the same time imbibe the seeds of disease and decay. Should they grow up, they do not attain the vigor or health of manhood, while their offspring are still more enfeebled than themselves. The population of manufacturing towns and districts has visibly degenerated. Unwholesome employment, foul air, deficient or vitiated nutriment, and debauchery, lay the foundation of various and destructive maladies. Pin-making, dry-grinding, stone-cutting, and the like, too often induce such, with fatal certainty. An occupation, in itself not positively unwholesome, becomes so, when persevered in to the exclusion of exercise and recreation. Tailors, weavers, milliners, and shopkeepers, are often over-tasked, and their hours of rest sadly encroached on. Every one should have a little time to devote to the society of his family and friends, to the preservation of his

health, and to the cultivation and enlargement of his moral and intellectual nature. The life of man is sacrificed to the unrelenting spirit of gain, yet the services which human beings owe to each other, need never prove the source of misery or oppression. Moderate exertion is advantageous, but excessive toil is not less morally than physically injurious. Thus, the well-being of multitudes is done away with, while the life-springs of existence are tainted at their source." — pp. 81, 82.

In the next place war abstracts a large portion of able-bodied men from the effective forces for reproduction, and the promotion of civilization. Emigration and colonization are also introduced by the author in this connexion, as having much to do with the civilization and economical resources of mankind, their aggregate numbers, and their exterior condition and accommodation. So again, the living have been tortured and their numbers thinned by the miserable inflictions practised by men upon their fellows.

"Every form of torture that perverted ingenuity could devise, has been employed to rack human sensibilities; death itself, that seeming climax of evil, has been perpetrated, with every accompaniment of physical and moral suffering. The fagot, the halter, the rack, the dungeon, the axe, and the chalice, bespeak the one; while persecution, slander, exile, present taunts, and denunciations of future misery, attest the other. How many have been sacrificed to avarice, superstition, envy, and revenge, or to the necessities, real or supposed, of justice? Yet man owes kindness to man; and it is not chimerical to hope, that the time may come, when none shall dare to anticipate the natural period of our dissolution." — pp. 85, 86.

The author touches upon the different occasions of the immolation and voluntary destruction of the species, as superstition, crime, war, duelling, murder, circumstances leading to suicide, and slavery.

He is everywhere enthusiastic in favor of amelioration. He anticipates the time when capital punishments will cease. He especially reprobates the infliction of punishments upon females.

"The infliction of death is more common in some countries than in others; assuredly, its frequency is a very equivocal evidence of civilization. In all despotic and demoralized states, wherever, knowledge and improvement languish, this extreme penalty will be found most summary and frequent, as well as

attended with the most cruel accompaniments. In the East, a messenger with the fatal bowstring, has long been at once the announcement, and the expiation of the displeasure of the sovereign. To treat a political offence, of which the criminality is often a matter of mere convention, with the same severity as murder and other outrages against human nature, is to confound the distinctions of right and wrong. If crimes, which involve the well-being of the community, are only to be arrested by the destruction of the offender, then are capital punishments unavoidable; but if this be not the case, they are at once immoral and unnecessary. The most enlightened and virtuous members of every civilized community are against their perpetration; and it is easy to foresee, — thanks to the unanswerable arguments of a Beccaria, a Livingston, and a Bentham, — that at no distant period, the shedding of human blood will cease to be connected with the judgment-seat. Tuscany for a time, and Russia under the Catherines, proscribed the infliction altogether; while elsewhere, philanthropists have essayed its suppression, with varying success. The inhumanity of the practice is most conspicuous with regard to women. In this country, a year hardly elapses, in which, by a peculiar unhappiness, some are not executed. Whence this necessity; are our women more depraved than elsewhere? The infliction of capital punishment on a woman, — perhaps too, some poor, penitent creature, — is nothing less than an outrage against the sex and against humanity. Is the bosom whence we draw the life-springs of existence, on which we rest in affliction, and in the communings of affection, — is that bosom to be convulsed by the agonies of a violent death? Public executions demoralize the spectators, and render them callous to the shedding of human blood. Independent of the mental anguish and physical tortures of the sufferer, the pain that is inflicted on the better portion of the community, is enormous: the guilty and the unfeeling are indifferent, while the humane and the innocent are wrung with anguish and commiseration. The disproportion of the punishment to the offence creates a sympathy for the criminal, any thing but favorable to the interests of justice. These things afford us the strongest incentives to search into the causes of crime, and, by diminishing its amount, to lessen the frequency with the necessity, for the harrowing exhibitions of human destruction.”—pp. 87–89.

Dr. M'Cormac tests the question of the necessity of capital punishments by the true criterion, the state of the sentiments, opinions, and habits of the community. It is then a practical question, that cannot be settled generally by the same code for

every community, but must be determined particularly in each one. If vices and crimes take a malignant and ferocious cast, as they do at seasons more generally, and in individual instances occasionally, in every community, those who perpetrate the atrocities have no claim to forbearance, and can have nothing to complain of in the infliction of death without unnecessary and wantonly inflicted pain. The only ground of clemency that can be urged in their behalf is, that their depravity amounts to a moral insanity. If an assassin is aiming at your breast with a dagger, if you have a loaded pistol at hand, what force to your mind is there in the general protestation against the shedding of human blood? If you can ward off the blow, and defend yourself without the use of a deadly weapon, you should certainly do so. The practical question is, whether you can do so; and this is a question that the party or the community attacked must judge of; the philosopher and speculative legislator can render very little assistance in the case, and the matter is of too intense interest to admit of acting upon the impressions of a distant looker on. And then, as to the danger of shocking the kindly and social feelings and sense of justice of the community by the spectacle of capital punishments, there is no doubt weight in this objection; but how would these feelings be affected, to see the malicious and fiendish murderer of a kind father, an affectionate brother, a confiding friend, passing his life comparatively in comfort, under the humane administration of a penitentiary? We ought to hope for all the amelioration of society that we can persuade ourselves is possible; but there are many cases in which it would be quite absurd to act upon a fancied, and at the best, hoped for, instead of the actual, state of things. As to the distinction in this respect between male and female convicts, mentioned by the author, it is in some degree a matter of decorum; some modes of execution would be particularly revolting in the case of a female, to all who do not adopt the notions of Miss Harriet Martineau and a few others, as to the precise kind and mode of equality with the men to which women are entitled. But waving all objection on the score of the impropriety and indecorum of the mode of execution, the question is then the same in respect to the capital punishment of women and of men, namely, the protection of the community, and the satisfying of their sense of justice, and their humanity, which

would seem as much in favor of capital punishment in some cases, as against it in others.

The author then instances the beneficial influence of science, literature, and the arts, especially the latter, upon the external condition of mankind, and concludes the chapter with the consideration of the action of the mind and passions upon our physical organization. It is evident that these topics must be very rapidly and superficially touched ; but in each one, he professes rather to give examples by way of illustration, than to exhaust the various subjects, which are, indeed, as will be evident, inexhaustible ; and all that a writer, with the widest range of knowledge at his command, can do, is to point out to his reader trains of reflection, in which the most vigilant observer, for the longest life, will always find something new.

In pursuing this course of inquiry through the first division of the work, the author is led, in conclusion, to consider the best means of securing our physical well-being, where he fervently expatiates in the contemplation of the progression and improvement of society by the benignant influence of those great causes which shape our fortunes. This part of the work is in fact nothing more nor less than a rapid glance at the leading topics of political economy, which treats of the means of supplying our wants with marketable or exchangeable things ; education, currency, banking, manufactures, commerce, taxation, national debt, and the kindred topics, are all touched upon, hastily, of course, and it is not surprising that the author's notions upon some of them should be undigested, loose, and theoretical. Still he is right in sentiment and purpose, and persuasive in his argument to lead us to strive and hope for the better, though he may not, in every instance, suggest the most probable way of attaining it. Poverty, want, and misery, and the means and probability of guarding against and relieving them, occupy his thoughts, in this and various other parts of his work. And, on subjects of this description, his ardent philanthropy and sanguine anticipations for the human race, lend a warmth and elevation to his style. He says ;

“ Hygienic measures involve a multitude of particulars essential to the preservation of health ; but the laboring classes, from the vicissitudes incident to their position, their ignorance, intemperance, and improvidence, are least able to attend to such. What more painful spectacle than to see them overwhelmed with

indigence on a fertile soil : or what more miserable, than that a creature endowed with the attributes of humanity, should be compelled to beg from door to door, or to consume the meanest refuse ? Every working man ought to be well supplied with wholesome nourishment, clothing, and fuel, as well as with clean and cheerful habitations. Eight hours daily, should be the maximum of severe bodily labor ; the remainder might well be devoted to relaxation and mental improvement. It is difficult for those not engaged in it, to imagine the consuming nature of excessive toil, or how hard it is for those who are exposed to it, — condemned to ignorance, and perhaps to discomfort, sickness, and privation, — to gain that expansion of intellect, and the enlarged benevolence, that would enable them to recognise their own best interests, and to look with sympathy on the progress of their fellows. Did the poor man's dwelling abound with the comforts for which he has a right to look, were he provided with instruction and recreation, he would be less inclined to seek the haunts of idleness and low debauchery. Why not have gardens, libraries, museums, lecture-rooms, picture-galleries, concerts, baths, and public grounds ? Frequent destitution, cold, wet, and hardship, render the working-classes liable to diseases of every kind. They are indeed, the peculiar victims of plague, pestilence, and famine ; and I fear that hygienic measures will prove of inferior efficacy, until society can be subjected to such modifications, as will lead to the supply of all, contingently on their own exertions, with a sufficiency of the material comforts of life, and more especially, with moral and intellectual culture. For this it is, which elevates the condition of man, and without it his position is degraded and defective. Human beings are not to be moulded at will, like the inferior animals ; nor can they be raised to the station to which they should aspire, until they can comprehend the measures by which it is to be realized, and participate in their fulfilment.

“ It would be a libel on the Divine government, were the exercise of our faculties inadequate to the supply of our wants. The lowest orders of creation are able to procure every thing that is necessary to their sustenance ; and shall the noblest of earth's denizens be inferior in this respect to the rest ? Shall he who can command the elements, and turn them to his purposes, be unfit to secure his physical well-being ? This indeed is not so ; man does possess every necessary requisite. If he suffer distress, it must arise from the absent cultivation, or the misdirection of his faculties. Were we provided for, like the inferior animals, by instincts, then would our developement cease. Our mental and bodily powers, and the capabilities of the vari-

ous objects presented by nature, are unexhausted and inexhaustible. Who then, shall place a limit to the improvement of our species; who shall say when the fruit-bearing earth shall produce no more?" — pp. 108 – 110.

The second division of the work, on the intellectual relations of man, brings the writer into a higher region, and to a greater distance from the proper studies and pursuits of his own profession. But he scales with fearless intrepidity the cloudy peaks of the metaphysical region, and expatiates in the dim heights of identity, space, association, complex ideas, abstraction, generalization, origin of ideas, of language, &c., not for the purpose of teaching us what was not before known, but by way of surveying our intellectual constitution, as already known, and inquiring into the objects and resources of existence in this relation, and especially, in conclusion, to explore the means of advancement. The subject of education frequently recurs in different parts of the work, as it very naturally must, in one treating of the improvement of individuals and communities. In connexion with this subject, in this part of the volume, he suggests what is often, and can hardly be too often, repeated, namely, that we should consider the whole of life as but one course of education, and accordingly, what is more specifically called education, only as the necessary initiatory instruction requisite to enable us to instruct ourselves.

"While dwelling on a subject so important, we must not omit to observe that education, indispensable though it be, forms but the initiative to that self-instruction, which it should be the business of after life to perfect. The one is the necessary complement of the other. Where there has been a good education in youth, unremitting self-instruction crowns the process. Without the former, the latter languishes; but with it, proceeds vigorously, under the combined stimulus of previous knowledge, industrious habits, and maturing faculties. The man who has been well educated, however vast the advantage which he thereby derives, is an imperfect being without the further aid of self-discipline. Neither the operation of external circumstances, the instruction of others, nor any earthly means, will otherwise suffice. The greatest benefit which education can confer, is that of preparing us for the energetic improvement of all our powers, through our own efforts. As it is, we should strive to impress the unspeakable importance of the latter, on every human being who is desirous of realizing the excellences of his nature, as the indispensable

ble condition, without which it is impossible to secure any real or lasting progress." — pp. 297, 298.

In conclusion, the author dwells particularly upon the importance and delights of the cultivation and exercise of powers which form the subject of this part of the work.

"If there be any thing certain in our constitution, it is, that moral and intellectual enlightenment is the best guarantee for the prevention of impurity, and the formation of habits of imperturbable excellence. Hence, the necessity of the highest culture, from the earliest dawn of our capabilities, so that when the period arrives in which temptations multiply, the individual will be found unassailable; or if, unhappily, he yield, it is only for a time, for his endowments cannot be lost, and they must eventually set him above the sovereignty of earth-born passions for ever. Once the delights of moral and intellectual excellence have been graven on the heart and soul, they cannot be obliterated. It is the glorious prerogative of knowledge, that with care and attention, it cannot be lost; it is a possession for ever, which no wrongs on the part of others can take away, and from which death itself cannot separate us. It is impossible to urge too strongly, its indispensable utility in the formation of a superior character, or how amply it indemnifies us for whatever sorrows, sufferings, or privations the acquisition may have cost us. We may venture to hope, that the admirable individuals who have appeared from time to time, on the theatre of the world, have not exhausted the capabilities of humanity; and, if we may argue from the past, that there is a progression of virtue and excellence in store for us, of which the contemplation, even in advance, causes the heart to thrill and bound with joy." — pp. 311, 312.

Quitting the intellectual part of our nature, we come to the moral constitution and relations; the sentiments, affections, passions, virtues, vices, — all that is most noble, and all that is most vile, in human nature. This part of the work is the most luminous and most delightful; the author bears an authority with him here; he takes his positions with more scientific accuracy, and advances with greater security; he discourses of high moral truths and divine inspirations, and the felt and foreseen immortal destination of man, as one having experience and knowledge, and being transported and borne along with the power of his subject. The wonder is that he should, without qualification, eulogize Paley, and especially Bentham, both of whom, particularly the latter, treat of morals

in as cool, artificial a way, as Philidore does of chess ; considering morals, no less than chess, to be a matter of mere calculation. Upon this system, if it admits moral obligation, it may be morally as obligatory on a Chinese to despatch his aged grandfather by starvation, as on a Christian to cherish him ; for if the question is to be decided by a calculation of utility merely, the calculus might lead the two to opposite results. The innate moral feeling, or moral sense, or instinct, by whatever name called, — the faculty of perceiving and feeling moral distinctions and relations, must be brought into the account in the science of ethics. Not that the moral sense of every individual is a demonstrative criterion, for men would undoubtedly differ, as in matters of propriety and taste ; but in the latter case this does not prove that there is not a true decorum and fitness, and a true beauty, any more than a defect of vision in an individual proves that there is no green color because he cannot see it. Men may be morally idiotic, insane, or brutish, as well as intellectually ; but their insensibility or derangement does not negative the authority of the intuitive moral sentiments of a sound and healthy mind. Dr. M'Cormac maintains the importance of sentiment in the theory of morals, and thus contributes his efforts to raise the science from the degradation into which it has been sunk by heartless and superficial utilitarianism. He teaches that we must feel moral obligation, as well as calculate it. The feeling may be wrong, because the moral faculties are defective or disordered ; and the calculation may be wrong from an error in fact, or in the process of reasoning ; but if neither be viciously warped or perverted, the results will agree in the truth.

We will not follow the author through the divers topics of this part of his work. Of friendship, among the rest, he says,

“ Whatever may be said, friendship is not common ; the cultivation of the heart and understanding that leads to it, does not sufficiently abound. We should not dignify with this title, the maudlin reciprocity of the wine-cup, or the sordid intercourse of mutual convenience. Most are so engaged with their individual welfare, that they have neither time nor inclination for the higher interests of the heart and understanding. People are equally indisposed to receive, or to tender favors ; suspicion repels the one, and selfishness opposes the other. The imperfect sympathies of political or sectarian partisans, can hardly be styled friendship ; the scope is too limited to lead to such a result.

Nevertheless, we do not conciliate the good-will of others as we might; we expect good offices before they have been earned. The heart is too much wrapped up in itself to permit the sacrifices that create friends; we require favors in return for trifles, and are disappointed if we do not receive them. If we could but know how precious it is to give, whether we receive or not, we should be amply satisfied." — p. 341.

The author does not stop at the bourne of our present existence, but, in the conclusion, follows the soul into the mysterious infinite, to which sublunary life is the prelude.

"There is much reason for arriving at the conclusion, that the phenomenal world, — our earth, with the endless galaxies of mighty orbs, and their diversified inhabitants, — is infinitely inferior in extent and importance to the spiritual, which we cannot see, unless in so far as our inward consciousness yields us fugitive and uncertain glimpses of it. A comparison between things dissimilar, is made with difficulty; but though imperfect, it often serves to place the objects of it in a somewhat stronger light. Yet, when we reflect upon the multitudinous, and perhaps never-ending distribution of the stars, and think that each like our own, is a nursery for immortal intelligences; that it has been so, and will be so, to an extent which we are utterly unable to appreciate; when we further reflect, that this may not be the sole means to which the Deity has resorted for adding to the denizens of the spiritual universe; and when we add to these, not only that space is unlimited, but that it can oppose no obstacle to the increase of thinking beings, with the same mighty rapidity, and for ever, it overwhelms the soul with unutterable emotions. How the communication will be kept up between the creatures thus variously produced, we cannot imagine, nor is it necessary to inquire; doubtless, the all-powerful Author of their existence has regulated this with the same consummate wisdom which he everywhere displays. The common bond would seem to be one of intellect and feeling, and must necessarily, though to a widely varying degree, extend to all. In this world we are under a physical, as well as an intellectual and moral obligation; in the next, we shall be included under one which can have no boundary save that between right and wrong. Whether any delegated agencies shall subsist, it is impossible to know; that it should be so, however, is not unreasonable to suppose. If so, we may feel assured that it is exclusively for good. The production of gratuitous evil in the world to come, any more than in this, is a supposition which is adverse to all that we are able to conceive, of boundless wisdom and power, as well as to the precious conclu-

sion at which all things point, — that every created being shall eventually go forward in a perpetual career of improvement. This is altogether irreconcilable with the possibility of permanent misery or sin; conditions not less opposed to feeling and reason, than to the visible manifestations of Divine goodness. Hereafter, as now, the highest motives to conduct will be grounded on moral truth, of which the only just criterion must be the will of God. Doubtless also, we shall be thrown, in a greater or less degree, on our own guidance, and permitted as at present, to reap the satisfaction accruing from our own approval and that of others. But what pen can adequately enlarge on the ravishing hope, the glorious expectation of a future, an eternal existence? To live for ever, — to increase unceasingly in knowledge and excellence, and to maintain perpetual communion with wisdom and goodness, — as much transcend the powers of man to imagine, as immortality itself transcends mortality. Doubtless, sources of happiness await us, of which, in our present state of being, we can form little conception; wonders, as much unlike any thing which we now behold, as the particulars comprehended under the latter differ from each other. This likewise enhances the expectation; for if we can picture to ourselves so much that is good and desirable, what must the reality prove? What infinite delight will there be in surveying the boundless scenes of creation, and in investigating the sources of our knowledge, and the nature of our faculties? But these are things, as to which we can have no certain knowledge. Some will go further than others; while not a few will look upon all conjectures respecting scenes so remote, as visionary and absurd. The opinion of those, however, who are so unhappy as to disbelieve or doubt on the subject of futurity, can be no criterion; and assuredly, with the well-founded conviction that we shall take our faculties and our knowledge along with us, it cannot be improper to speculate in reason, on the condition in which these may find exercise. It is a source of innocent gratification to think upon the state of our departed friends, before we rejoin them for ever. And when about to quit this world, it affords joy and satisfaction to those whom we leave behind, to hear us testify our hopes and our assurances as to the future. Were this more frequently done, it would strengthen our convictions, and confirm our principles. Certainly, the tacit consent with which all mention of death, and of the dead, is avoided, implies any thing but that rational security, and tender hope, with which we should regard futurity. Let us then be men, — let us raise our hearts and souls with implicit reverence and unbounded trust, towards the Master of life, — to Him who is Lord both of the living and the dead, and alike the wise, the just, and

the merciful Arbiter of every form of existence." — pp. 559 – 562.

We have given a mere sketch of this work, which, though not without its faults, is of a high character as a book of practical philosophy. Its faults are a too great expansion of some topics, an occasional adventurous and rather rash theory, and a want of complete division and method, so that the author sometimes labors without advancing, and too often returns upon his track and falls into repetitions. In speaking of writers and their works, he does not always show a very discriminating and exact appreciation. These are inconsiderable imperfections in estimating the general merits of the work, which contains a vast body of just philosophical speculation upon the economy of life, in its diverse relations. It is eminently characterized by an ardent and enlightened philanthropy. The author shows throughout a lively solicitude for the welfare of every human being, and everywhere labors with untiring zeal and strong confidence for the enlightenment of the ignorant, the reclamation of the vicious, the excitement of the stupid and indifferent, the solace of the miserable, and the reanimation of the despairing. He is singularly free from conventional bigotry and sectarian prejudice, scrupulously eschews dogmatism and anathema, and speaks of errors, follies, absurdities, and faults, with a kind palliation in respect to the party infected, at the same time faithfully ministering for his disease. He inculcates pious and exalted sentiments and a pure morality, free from all censorious and cynical taint. The style of composition, though discursive and devious in places, is not unfrequently animated and brilliant. It is a work, on the whole, well calculated to accelerate the onward course of civilization.
